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XIV.—*Tibet and Sefan*.—By Dr. CH. GUTZLAFF, Corresp. M. R.G.S. Communicated by Sir George Staunton, Bart., M.P.

[Read Feb. 12 and 26, 1849.]

TIBET, situated on the highest plateau of Asia, and encompassed by the most stupendous mountains of the globe, is a wonderful country. Its confines extend from China and India to the Mohammedan countries of Western Asia ; and it is styled the Land of Marvels, of extraordinary rivers and lakes, interspersed with few fertile spots, possessing a scanty population, a dry cold climate, few vegetable, but numerous mineral productions. It is, as it were, a territory where extremes meet, and where everything is extraordinary. The inhabitants, not satisfied with their strange country, have strongly contributed to enhance the wonderful by their curious mode of life and their creed. In mockery of common sense, a preposterous superstition has been established, in which the people have joined with fervour and the most ready self-denial. It may, in fact, be termed the sacred land of Shamanism, which the roving Mongol of the desert regards with soul-inspired awe, and whither the priest of the steppes makes his pilgrimage. Wrapped up in itself, Tibet remains impervious to civilization and progress. Its hardy mountaineer, instead of wielding the scimeter, has adopted the crosier, and by this means assumes a more important part in the history of Central Asia. In a barren country, where every inch of productive soil must be carefully cultivated in order to afford a scanty harvest, the inhabitants consider a life of laziness to be the highest bliss, and look upon labour as a disgrace. The imaginary spiritual advantages, thus obtained, reward them for the maintenance of innumerable priestly drones.

The relations of Tibet with Hindostan have merely been of a religious nature. No conqueror of the South, however insatiable his lust for foreign acquisitions, has ever succeeded in obtaining possession of this magic land. On the other hand, the connection with China, seemingly broken by stupendous mountain ranges, has continued, and the Celestial Empire to this day maintains a strong political ascendancy over the country. The Mongols, once the conquerors of Asia and of Eastern Europe, are now the devoted slaves of the Tibetan hierarchy ; and a word from a Lama, or denunciation from L'hassa, will cause the proudest of them to tremble. A Khan even, with 10,000 lances at his command, will bury his head in the dust at the sight of one of these holy priests.

Tibet borders to the N. on Kokonor, the Desert of Cobi and Eastern Turkestan ; to the S. on Yunnan, the nominal

territory of Birmah, the wild land of the Abor tribes and Assam, the possession of the Sikkim Rajah, the British territory with the Punjab, and a small part of Afghanistan; to the E. it borders on Sefan; and to the W. on Cashmere and Badakshan. Its most southern point towards Birmah may be fixed at  $27^{\circ}$  lat.; its most northern in Little Tibet at  $35^{\circ}$ ; its western at the Hindoo Cush, in  $70^{\circ}$ : its eastern in Sefan in  $100^{\circ}$  E. long., Greenwich.

The north-eastern frontiers, participating in all the horrors of the Cobi desert, are but ill defined. The Chinese line of demarcation is perhaps the most correct. For about 80 geographical miles a ridge of mountains runs from E. to W., beyond which, on the side of Kokonor, we meet several lakes and salt marshes, with no less than seven streams, descending in a north-easterly direction, and losing themselves in the parched soil of the desert. Farther W. the mountains become more numerous, and run N. and S. Here and there a few nomades may be seen shortly after the rainy season, with their herds browsing on the scanty herbage: or a caravan of pilgrims may be met on their way to L'hassa. The more distant from Kokonor the more solitary becomes the desert, until it ends in one vast ocean of sand. It penetrates several degrees into Tibet, as far as the Tenkiri lake, where a ridge of mountains protects the country from the boisterous storms of the N. No caravan ever crosses this region, abandoned by man and beast, and doomed to everlasting solitude.

The N.W. frontiers present a different aspect. The soil is here hard enough to admit of roads; and villages now and then occur. Mountain-ridges still rise, but there is more verdure; and the approach to Yarkand, Cashgar, and Khoten, is announced by the appearance of civilised life. Some geographers have carried the northern point of Little Tibet to  $40^{\circ}$  lat. Beyond  $35^{\circ}$ , however, the various tribes of the Hindoo-Coosh disclaim all connection with Tibet; and Chinese writers do not include this territory in their maps of the same.

The southern frontier is more varied. The inhabitants of Laos glory in their undisturbed independence. Chinese writers mention with the utmost horror their barbarous customs, and represent their manners as disgusting in the extreme. No lama dares approach their abodes, and Bhudda himself would be hurled down the rocks if he ventured to obtrude his creed on these wild tribes. With Tibet there exists scarcely any connection, but there is some little intercourse with the South. Against the inroads of these tribes a fortress (Turkepoona) has been built, containing a large walled enclosure, whither the country people, in case of danger, may fly to save their lives and property.

Farther W., according to Chinese maps, runs, for a distance of more than 100 geographical miles, the Naetsoo river (Ludnagh-tseu), into which flows, from the North, the Moktsoo, forming the boundary between these hill-tribes and Tibet, parallel to the frontier of Assam. The Naetsoo may possibly be identical with the mighty rapid, which forces its way through the famous cleft (Prabhu Kuthan), so celebrated in Brahminical lore. The sources of the Brah-mapootra are in the Borkhampti country; and the Naetsoo may turn out to be one of the principal feeders, which joins it immediately on the frontiers, in a region of ice and snow. In a country where so many streams descend the mountains through narrow defiles, it is difficult in the extreme to point out with accuracy the sources of the rivers. So great a river as the Naetsoo must, however, be known in its southern course under some denomination or other.\*

The hill-tribe, having most intercourse with Tibet, is the Mismee, a somewhat more civilised race than those more to the East, but not under the rule of the Lamas. They carry on a kind of barter, and import a few Tibetan and Chinese manufactures. The Singphos are a warlike people, in some degree confessing Budhuism, while their Laos origin is evidently proved by the similarity in language. These and the Miamareas are the principal tribes that inhabit these mountains. Farther West we find the wild Abors. The Darmotsang and Muntsoona fortifications are built near a bend of the Naetsoo, more accessible to Tibet. The Tibetans comprise the hill-tribes under the general name of Mon, and call Assam, Ashong. Sediya is the nearest British station.

Bhootan constitutes one link between Hindostan and Tibet. Its length is about 220 geographical miles; its breadth about 90; and it contains an area of 19,800 geographical square miles, extending from the  $26^{\circ} 30'$  to the  $28^{\circ}$  N. lat., and from  $88^{\circ} 45'$  to  $92^{\circ} 25'$  long. E., Greenwich. The country is scantily inhabited, and the population differs little in appearance from that of Tibet.

To the N. of Bhootan, beyond the  $28^{\circ}$  of lat., and to the W. of the Naetsoo, a considerable space of barren and hilly country is occupied by a savage tribe, known under the name of H'lokba, upon whom the Lamas have as yet been unable to make any impression. Tardszong, on the E. bank of the Naetsoo, is built as a defence against their invasions. The frontier is marked by the bright peaks of three mountains, the Charmoktar, Charmok-chong, and Tarpal, which may be seen at a great distance glittering in the sun. To the N. and W. the extensive plateau

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\* Perhaps the Dihong.

of Tibet commences; and to the E. the mountains run parallel with the frontiers.

The boundaries towards Nepaul are remarkable for several lakes, of which the Korlatsoo and the Charmoktsoo are the two principal. Pharidsong is built here against the encroachments of the Bhooteas. The name of this place is derived from a river, which flows some distance in a southerly direction along the frontiers, and joins another under the name of Mingtsoo. Beyond it the Tsaring-kitna-kang-chong and the Choumoulankma peaks indicate the Tibetan territory. Traffic is carried on through the Soomoonan Pass, on crossing which a number of rude flags are seen serving as a line of demarcation. The first place reached is Pharidsong (just mentioned), in the neighbourhood of which is a large convent, the residence of many Lamas. The natives all around are nomades, and possess considerable herds of cattle. The Chinese, having gained the ascendancy in Tibet, selected Phari as the most important frontier-town of the S.E., and adopted the most restrictive system against foreign intercourse. A strong body of natives and a few Manchoo troops are quartered in the fortress, and the commanding officer is responsible with his head for the admission of strangers.

The Sikhim frontier\* extends between the Teetsa and Konke rivers. The former has been already mentioned under the name of Mingtsoo; and the latter forms part of the boundary towards Nepaul, and is called in Tibet the Newtsoo. Notwithstanding high intervening mountains, there is a considerable intercourse with the latter country, and a great part of the inhabitants revere the Dalai-Lama as their spiritual lord. A Chinese military station has been lately established on the northern banks of the Newtsoo, and the government watches with great care any movements of foreigners. The British sanatory station of Darjeling is too well known to need here any description. The Nepaul frontier is of considerable importance. Its most northern point lies in  $31^{\circ}$ ; its southern in  $27^{\circ}$  lat.; and its whole length is about 460 English miles. The Newtsoo winds its way through a fertile valley, *and the access to Tibet may be here considered easy*. Three fortresses, Yunghar, Niolmas (or Neëlamüh, in Chinese), and Chiron, are built along the banks as a protection against the inroads of the Ghorkas. Farther W. no such precaution is necessary, the mountains (amongst which the Dhwa-halagiri is the most renowned) serving as a sufficient protection against any enemy. The peaks of this range are so remarkable that the Chinese carefully enumerate them on their maps as the Partsun, Kang lawatseën, Kang pang tseën, Sik look kangmok, Chaou too

\* See map of Sikhim in the first part of this volume, by M. Petermann.—Ed.

leët, Chok nane kangtseën, Lalook kang tseën, Mane yunikang tseën, Kung kang tseën, and the Saetal. Not a single stream breaks through the mighty range, but many descend its sides, and feed the great rivers of Tibet. In the mountains are found aboriginal tribes, of whom little is known, excepting that the Magars and Gurungs have been in some measure converted to Shamanism.

The portion of Tibet immediately bordering on British India has been minutely described by others; but the Chinese have no clear idea of the frontiers of their mighty neighbour. Along this boundary rise several remarkable but inaccessible peaks, such as Charchar-tset-she, Kae-chaou-kang-tseën, Tarmok-chok-karpapoo, and Lang-chin-pa-kir-poo. The first station, Gotorpe or Garoo, is a mere encampment, in  $31^{\circ} 8' \text{ N. lat.}$ , and  $80^{\circ} 24' \text{ E. long.}$  The country around is inhabited by nomades. The Mapadalae and Langka lakes, celebrated in Hindoo mythology as Manasarovara and Rawan's-Hrad, are worthy of notice. The sources of the Indus, Ganges, and the Dsangbo, three of the most remarkable rivers in Asia, are here found. The cities Korne-tomak, Ari, and Teti lie towards the W., and constitute the frontier towns in that direction. They are of considerable size, and are defended by solid walls and strong garrisons.

The sources of the Indus are supposed to lie in  $31^{\circ} 20' \text{ N. lat.}$ , and  $80^{\circ} 30' \text{ E. long.}$  If such be the case, the Kang-kö Ganga, after its junction with the Matsoo (along which the above cities are situated) may possibly turn out to be identical with the Indus. No other large stream here flows towards the S.; and should the latter not be the principal branch of the Indus, the question must naturally arise, what becomes of the immense quantity of water conveyed by the Kang-kö towards the S.? Moorcroft's information upon this point appears to be very correct.

Beyond the eastern portion Chinese influence becomes merely nominal, and Western Tibet can scarcely be considered under the Celestial sway. The frontier continues very mountainous, and the Kang-kö runs behind the mountains.

The eastern frontiers have not yet been described by any European. Chinese maps profess to delineate boundaries which in reality are but ill defined. According to these authorities, the Lanstang river, rushing down from Sefan, forms for some distance the frontier. This part is covered with mountains, and inhabited by the Noo tribe. Tibet borders upon the Laton country, inhabited by a people not dissimilar from their polished neighbours, and imbued with the doctrines of Shamanism. The Kin-sha (Yang-tsze) runs not far from the boundary, and the intervening territory is of narrow dimensions. On the Tibet frontier the land is without any cities, while on that of Sefan a

dense population, divided among various tribes, the principal of which are called the Patang and the Hwasutma, exist under native chiefs nominated by the Chinese government. Farther inland some towns are found, and the numerous streams all join the Kin-sha.

The north-eastern frontier in  $31^{\circ}$  lat., is wild and mountainous. Towards Kokonor lie the Tungpa and Tsangyupane principalities. The Chatsoo forms at the  $32^{\circ}$  the boundary, and runs subsequently through the Tibetan territory.

The difference between Chinese rule and that of the hierarchy of Tibet is striking. The inhabitants of Sefan are an unruly race, but Chinese policy has trained them to docility and industry. As soon as you enter the territory where Chinese influence is felt, order, observance of the laws, and security of property are observed.

The south-eastern boundary towards Cashmere is well defined, and has been accurately described; but the frontier towards the Indian Caucasus is less known. In Badak-shan various tribes mingle together in an extremely wild country, little known, and scarcely visited by Europeans. The N.W. range of the Himalaya forms the boundary up to the  $33^{\circ}$  lat., and the land thence stretches towards the E. about 140 geographical miles to the Pahālake and the Belour-tag. Beyond this all frontier lines are unknown.

The Dhawalagiri, 27,000 feet in height, is considered as the most lofty upon earth, but the mountains on the eastern side of Tibet, constituting the vertebræ of this great continent, may possibly prove still superior. The peaks of the Salpoo group vary from 15,000 to 24,000 feet, and those of the Dhayadung from 14,000 to 17,000.

The lower passes are accessible during a few months only of the year. Even here the traveller encounters the greatest dangers, and a snow-storm in July, an avalanche, or a sudden change in the temperature, has often destroyed whole caravans, and the frozen bodies of the sufferers remain as statues, warning adventurers to hasten on. All these difficulties have, nevertheless, been overcome at times by Chinese perseverance; and not only caravans, but even whole armies, with guns in their trains, have performed exploits far superior to the undertakings of Hannibal or of Napoleon.

The northern chain, extending through the  $31^{\circ}$  lat., is broken by several lakes. Though not exceeding 3000 feet in height, the mountains serve as a protection against the shifting sands of the desert, which, propelled by strong winds, would soon cover the country to the South, and convert the adjacent territory into a desert. The principal range East of the Tenkiri lake is the

Youk, running in a north-easterly direction. Thence towards the West the country becomes flat, and a number of lakes with small connecting streams cover the surface. Of the frontier range the Tarkoo is best known. This chain, hitherto inclining towards the S.W. as far as the  $31^{\circ}$  lat., now turns to the N.W.; and the Sharak mountain, in about  $32^{\circ}$  lat., forms a good landmark. From this point the lakes are again continued in a more southerly parallel; while farther North, in the  $33^{\circ}$  lat., an outer line of circumvallation has been formed by the accumulated sands, leaving an intermediate space of nearly  $2^{\circ}$  of latitude almost a desert. The highest peaks are the Dsadsa, Chak, and Kenkrimuson. The north-eastern range presents still less difficulty of access, and the Chala and Noopra mountains are comparatively low.

In the eastern parts of Tibet the mountains run S., with extensive plains and valleys between them, especially along the banks of the Dsangbo. The Nomkhoun-oubashe chain is N. of L'hassa; the Langboo is to the N., and the Chour-moo-tsangla chain to the S.E. of Chashe-lo-umboo. The Kentaisse range to the W. is important. One very prominent peak in Ari (the Tese or Kailassa in Sanscrit), celebrated also in Hindoo mythology, and near which are the sources of the most celebrated rivers, lies in the  $80^{\circ}$  E. long., and  $34^{\circ}$  N. lat.

The numerous lakes of this country, following in regular succession, next claim attention. They are all carefully enumerated in Chinese descriptions. The water in some is very brackish, whilst that of others contains a crust of sal ammoniac and borax. Some are mere marshes, whilst others are of considerable depth, and one among them belongs to the most extensive in Asia. To the N. of the Tenkiri we have no less than nine lakes. The largest of these is the Kookooma-Dsake. The Tsanpoo is a considerable river losing itself in the steppes. The Tsita and Hara are united by a river which flows in a third lake, through which it empties itself by means of the Pouka lake into the Tenkiri. This lake is a large sheet of water, bordered on the N. by snowy mountains, and receiving from the S.E. the Tă-ne-koo, or Tarkit-Tsangbo. This lake is nearly  $1^{\circ}$  in length, encompassed during summer by fine meadows, constituting the very elysium of the wandering Mongols. Another river, taking its name from the lake Siran-lo-sa, empties itself into the Tenkiri. Close to the northern frontier three smaller lakes are formed, connected by rivers with those already mentioned. A great portion of the land around consists of pastures, and forms a contrast to the steppes more to the N. To the W. are six other lakes, lying in groups of three each, more or less connected by rivers with the Dsangbo. In the S.W. the Tarpoo, Mapama, and Lanken occur, the latter



communicating with the Larchoo river. These lakes are all situated in extensive fertile valleys, richly watered, and protected from the northern blasts by mountain-ridges. The banks swarm with droves of cattle, and all is life and animation during summer.

The Yarou-Dsangbo (the clear river of the West) is one of the largest in Asia, traversing Tibet, and running through  $14^{\circ}$  of long. Its source is near the Mapama lake, where other great rivers of Asia take their rise, in about  $30^{\circ}$  N. lat. and the  $77^{\circ}$  E. long., on the frontiers of Ari, at the Tsamtserg mountain. This is not far from a lofty peak, named by the Hindoos, Oneuta, and considered by them to be the highest in the world. It stands in connection with four other mountains, which take the names of Horse, Elephant, Lion, and Peacock, and extend 48 geographical miles to the high chain of Ari. The Thungla chain runs from this southward to Nepaul. The Dsangbo here receives many tributaries from the N. (such as the Esunshia, Somia, Archoo, and the Navuk-Dsangbo). Several others join it from the S., running down from the Himalaya mountains, and swelling its course through a fertile broad valley. It passes close to the N. of Chashe-lo-umboo, divided in many branches, forming a number of islands. Over one of these there is an extraordinary iron bridge with 13 arches, 300 feet in breadth, worthy of admiration to all travellers. The Dsangbo then flows nearly E., receiving five tributaries from the N. and five from the S. It forms in the  $29^{\circ}$  lat. a water-ring, Yamoruk, called by the Chinese Yamuhloo-kih sea, or Yarbok Yumtso. The stream is compressed between two high mountains on the N. and S., and is thus compelled to wind its way in a circle, having its outlet to the W. The island thus formed is celebrated for its monastic establishments, which are visited by masses of pilgrims from all parts.

In Western Tibet few towns are found on the banks of the Dsangbo, but henceforth their number increases considerably. Of tributaries are enumerated the following—the Dsangki-Tsangbo, a very large river which takes its rise on the hills of the northern frontier, and traverses more than half the breadth of Tibet; the Neendsoo, and the Dangdsoo, which join it near Chashe-lo-umboo. The capital, L'hassa, is not far from the northern bank of the river, and is connected with it by the Yang-pantsing. This river is formed by three different branches near the capital, the largest of which, the rapid Tama Dsangbo, takes its rise in the latitude of the Tenkiri lake. The Dsangbo hence assumes a south-easterly course, the fertility along its banks increases, and many cities are scattered in various directions. In spring and summer it is very rapid, and often

overflows its banks. After having taken up the Tsă-bo-dsangbo, a considerable tributary from the N., and the Te-mok, the Dsangbo runs S. into the country of the H'lokba, between snow-clad mountains, the debateable ground of the Birmans. In tracing the course of this river thus far, Chinese authorities have solely been followed. So large a river, subject to such sudden changes, occasioned by the volumes of water pouring rapidly from the mountains and filling its channel, no doubt exhibits the most extraordinary features of shifting sands and varying channels, with all the accompaniments of rapids, rocks, and whirlpools. The banks are much diversified by the grandest scenery, and no river in the world has perhaps to force its way against so many powerful obstacles. The Chinese consider it as the great feeder of the Irawaddy, and that a voyage from Lahdak to Rangoon by means of the Dsangbo may possibly some day be performed.

The Bodsangbo is a river, which, for a short distance, runs parallel with the Dsangbo, and likewise flows into the H'lokba country. It rises in about 30° lat. on the frontiers of Kam and Wei, near one of the lakes, where it bears the name of Langtsoo, and flows nearly S. through a fertile country, well inhabited, to the W. of the celebrated temple, Lari, and finally, at about 10 geographical miles E. of the Dsangbo, enters the H'lokba country. It is not improbable that it flows into the Dsangbo.

The Noo-Keang (or the Om-tsu) rises not far from the frontiers of Kokonor, in the neighbourhood of the lakes, and is formed by five different streams, which unite in about the 27° 50' N. lat. The country is here richly watered and well inhabited. The river bears the name of the Karaosoo until it receives the Goketsoo, when it is called the Noo-Keang, from the country. It then flows into Yunnan, and receives the name of Loo-keang. It is a large rapid river, and is the most eastern stream in the Wei province. Between it and the Bodsangbo is the Chokdo-shaktsoo, a small river formed by the confluence of several others, and, running into the H'lokba territory, empties itself, no doubt, into the Dsangbo.

Amongst the south-westerly rivers we already know the Naetsoo as one of the frontier streams, flowing S.E. The Pangtsoo, more to the E., and the Newtsoo, more to the W., perform the same office in regard to the Bhootan and *Nepaul* frontier, and are no doubt tributaries of the Brah-mapootra, though it is impossible to trace their course in detail. They are rivers of inferior size, and by no means rank with those above mentioned, though the Naetsoo has very large tributaries, and is often very rapid.

The most remarkable river of Western Tibet is the Ganga. The northern branch rises on the Kentaissé mountains, and takes

a westerly course through Lahdak for about 80 geographical miles under the name of Latsoo, receiving many small tributaries from the N. Arriving at the Hindoo-cush, where insurmountable mountains oppose its course, it turns S., and then unites with the southern branch, which takes its rise from the Langkok (Langka) lake, in about  $30^{\circ}$  lat., and runs parallel with the former, above a degree of lat. distant, known under the name of Langtsoo. After the union, the river runs S.W., and, meeting again with high mountains, retraces its course in many windings, until nearly reaching the parallel of its origin. Receiving here the Matsoo as a tributary from the N., it forces its way towards India, and constitutes, perhaps, the chief branch of the Indus. There is no river on the globe which has three parallel turnings like the Ganga. If we refer to the result of researches made only recently, by which the sources of the Indus are said to be on the northern declivity of the branch of the Himalaya mountains, in lat.  $31^{\circ} 20'$ , long  $80^{\circ} 30'$  E., and assume this to be the same river that passes Draus in Lahdak, we find some difficulty in reconciling this account with the Chinese maps. The Sutlej is said to issue from the lake Rawansrad, in lat.  $31^{\circ} 46'$ , long.  $80^{\circ} 43'$ , which would apply to the Langtsoo. The sources of the Matsoo are less known. The above would make three rivers of a stream which the Chinese represent as one. At any rate, very little is yet known with certainty concerning the Ganga.

The temperature is more severe in Tibet, on account of the elevation and rarefied air of the country, than in the same parallel of China. There is something piercing in the cold, which penetrates to the very bone and marrow, whilst the heat in the plains during summer is almost as intolerable. The people, to screen themselves from the severity of the N. winds, are obliged to take refuge in caverns. In many parts, even the Mongols, a nation inured to all kinds of hardship, cannot exist in the depth of winter. Throughout all the neighbouring countries, Tibet has the name of the land of snow and ice, which must, however, not be generally applied, for in situations in the lower lands, well sheltered by mountains, there is often the most luxuriant vegetation and mild climate. The trees bud near L'hassa in April, whilst in other spots, even during the middle of the summer, scarcely a shrub sprouts. The atmosphere from March to May is very variable, and the approach of summer is heralded by terrific thunderstorms. From June to September rains become frequent; the winds, however, are variable, and there is no monsoon. The melting snows from the highest glaciers then fill the rivers, and make them very rapid. From October to March the sky is clear, the atmosphere is arid, and the vegetation is frequently scorched by dry winds. The cold sets in very early, under a clear sky,

and is most piercing; only natives can endure its severity, and many of them fall annually sacrifices to its intensesness.

The traveller on first entering Tibet perceives around him one vast scene of barrenness, and doubts whether, amidst hills of so rocky and forbidding an aspect, any animals can exist. Still we find in Tibet a variety of quadrupeds. The Tibetan horse is a spirited animal, and large droves of sheep graze on the sides of the hills, and furnish remarkably good wool. As mutton is a principal article of food, the sheep are reared with care, and their skins not only constitute the apparel of the lower classes, but are likewise sent to China as an article of trade. The lamb-skins of Tibet are celebrated for their fineness, and the softest are obtained by killing the dam before parturition. Amongst these, the black and glossy skins fetch a high price. An animal peculiar to this country is the shawl-goat, with straight horns, its colour varying from white to grey and black. The precious wool obtained from it is next to the skin, and constitutes a most important article of trade. Many unsuccessful attempts have been made to transfer this breed to other countries. Peculiar to the mountains in the bleakest parts is the yak, or bushy-tailed bull, furnishing the splendid tails so universally in use in Hindostan as chowries. Sheep as well as yaks are here universally used as beasts of burden. The cow gives much milk, and is an invaluable treasure to the nomades of those regions. Tibet abounds in animals of the most varied description. This is the home of the hardy musk-deer, with its tusks and delicate limbs. The bhoral, or ovis ammon, partakes of the nature of the deer and sheep, and is likewise remarkable for its fine fur. There is a variety of dogs, large, powerful, and ferocious, and not unlike our mastiffs. Wild horses, asses, and bullocks, are found in many places in large droves. There are many wild fowls of peculiar plumage near the lakes and on the great rivers, but the natives are not fond of either rearing ducks or geese. The pig is not frequently met with; and, excepting the sheep, there are few domestic animals which claim the care of a Tibetan. The silkworm is said to be reared in a few spots.

But few vegetables are found. Barley is the universal food for man. The country produces little wheat, and this of an inferior quality; but it has a variety of pulse. The pih-tsae, or white cabbage, is very generally found, as in the N. of China. Radishes and turnips likewise grow, but the potato has not been introduced. The peasantry are often driven to fearful straits in mountain-life. Economy being the order of the day, a Tibetan is satisfied with a very little coarse food, and his only indulgence is a liquor distilled from barley. Fruit and wood are very scarce.

The poverty of the vegetable kingdom is richly compensated by the mineral treasures spread throughout the soil. Tibet pos-

sesses a great quantity of gold. It is found in dust in rivers, attached to stones, in lumps, and in irregular veins. The most productive mines are to the W. of L'hassa near Lunchee, at Tardsong, and Lethang. Government permits companies, engaging to pay in advance 400 lbs. of pure bullion, to open mines. There are, however, many restrictions upon mining, which prove, by the frequency of the process, that it must yield much to the contractors. When one considers the large exportation of the precious metal to China and other places, and the amount used annually in the gilding of idols and the manufacture of idolatrous trinkets, the produce must necessarily be very large. At Lethang is a silver, at Rywulse an iron mine, and at Bathang mercury and native cinnabar are found. In many spots there exists rock-salt; in Lhorungdsong and Giamalbo the lapis lazuli, so highly prized in China, is met with, and in Draya the turquoise. All travellers who have visited the country speak of its great metallic riches. The great drawbacks upon mining operations are the scarcity of fuel and the rigorous climate.

The northern parts of Tibet exhibit scarcely any vegetation; towards the E. the country improves somewhat. Those who enter the country from the luxuriant regions of Hindostan feel the change very strongly; whilst the Mongol, who, as a pilgrim, has crossed the desert, looks upon Tibet as a paradise.

Tibet, called by the Chinese Se-tsang, by the natives Bodjul (from Pod or Bod), and by the Mongols Barantola, or the country to the right, was in ancient times better known under the name of Tangout. It is divided into Tseen-tsang, *anterior* Tibet, or Wei; How-tsang, *ulterior* Tibet; Lahdak or Ari, and Baltistan.

*Baltistan*, or Beltijul, is also called Little Tibet, and is imperfectly known to Chinese geographers, and in general to the civilized world. The country is situated to the N. of Cashmere, E. of Badakshan, W. of Lahdak, and S. of Yarkand, extending from 34° to 36° lat., to 74° to 78° long. E. It is more fertile than the greater part of Tibet, and in the low grounds the inhabitants have annually two crops. The rivers which cross it are said to contain gold-dust. The inhabitants speak a dialect of the Tibetan language, but are for a great part Mohammedans by profession, belonging to the Shea sect. In their ideas they are very tolerant, and do not molest the pagans who live amongst them. They stand under the government of several petty chiefs, such as Shigoo, Iskardo, Minaro, &c., who are often at war with each other. Several tribes in the country live by plunder, thus rendering the caravan trade, which in olden times was in a flourishing state, now a matter of difficulty. Want of salt forces the inhabitants to have some intercourse with the rest of Tibet; and as the shawl-goat does not thrive here, their woollens for winter are also imported from Tibet. Though apparently of the same origin as

their eastern neighbours, the Baltistan character is totally different, for it partakes of the courage of the Afghans and the disposition of the Persians. Baltistan may be considered as a link in the great chain between Budhuism and Mohammedanism. Wherever these two creeds meet, the professors of the former prove themselves inferior, and the Chinese rulers can only with great difficulty maintain a hold over the latter. The educated natives understand the Persian, and the authorities correspond in that language with the western chiefs. Some attempts have been made to open a trade to Yarkand in teas and silks, but the poverty of the people prevents them entering upon large speculations. The Cashmerians have at various times encroached upon the country, and Akhbar is said once to have held the nominal sway. The great indigence of the Rajah, who came as a suppliant to the Mongol camp, prevented this great prince from taking actual possession of Baltistan.

Respecting *Lahdak*, Chinese information is more correct, but still unsatisfactory. The Tibetans distinguish six chains of mountains that traverse their country in a south-eastern and north-western direction; the highest of these, the Kentaisse (so well known under the Sanscrit name of Kailassa), is in Lahdak. Lahdak is the land of fountains and rivers, highly elevated above the sea, under a rigorous climate, and very unlike Hindostan. It borders towards the N. on the Karakorum (Tsungling) mountains and Chinese Turkestan, under the jurisdiction of Yarkand; N.W. on Baltistan; S. on Bussaher, Cooloo, Chando, and on the Seikh territory. Eastward it borders on Chinese Turkestan and the Tibetan province of Chuntang; and W. on Cashmere.

The Mapan (the Manasarowa) is about 14,000 feet\* above the level of the sea, and is surrounded by frightful mountains. It is a considerable lake, situated in the grandest and most romantic situation, almost constantly kept in motion by gusts of wind that sweep through the mountain-passes. The shores are adorned in the most conspicuous spots with nunneries and convents. From Hindostan numerous pilgrims attempt to reach the spot, under the belief that the sources of the Ganges are here to be found; very few, however, accomplish their design, for hunger and cold sweep them away long before they have beheld the wonderful lake. The Langka (Rawan-rhad), N.W. of this, is a much larger sheet of water, which receives in its bosom many mountain streams. A large marsh extends through one of its valleys, and it has a very considerable outlet. Near it is the magnificent Gangdisri, the highest peak of the Kailassa.

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\* According to Lieut. L. Strachey the Cho-Mápán (Manasarowar) is 15,250 feet, and the Cho-Lagan (Rákas Tál) the same.—Ed.

Fossil skeletons of large animals, in a state of preservation, like those in Siberia, bestrew the banks.

The sources of the Indus are farther W. of the Langka lake, which in the Chinese map is joined to the Mapan by an intervening stream. There are no less than five streams which have the claim of giving rise to this celebrated river; one proceeds from the lake itself, and two others stand in connexion with its tank-like waters. The northern branch is called Satadra (Satahadra). The Kentaisse mountains pour down rapids both into the lakes and into the infant stream, and the superstitious veneration of the Hindoos may find some excuse in the grandeur of the scenery. The valley through which the river flows is very extensive, and forms the most fertile part of Lahdak. We find a small town on a high plateau, overhung by rocks of the most fanciful shape. Here also are hot springs, and the chalk mountains are adorned with niches and small temples, whilst there is close to the city a very large monastery. Only 22 miles from the Langka lake is Keenlung. All along the road are hot springs, and near the city is a fountain strongly impregnated with sulphur, and from a cavern sulphurous vapours arise through the calcareous crevices. This small town presents in itself a very grotesque appearance, from the manner in which it has been constructed. The inhabitants, to screen themselves from the rigour of the winter, have separate habitations, so well sheltered from the wind as to rescue them from the immediate consequences of the piercing cold. The nature of the soil remains the same until we reach Dampo, in lat.  $31^{\circ} 6'$ , long.  $80^{\circ} 15'$ . The fertility increases on arriving at Deba further to the S. in long.  $80^{\circ} 5'$ . Corn grows here not only in sufficient quantity for the consumption of the natives, but likewise for exportation. The temples in the neighbourhood are numerous and beautiful, but the friars themselves are filthy, ignorant, and domineering.

The country to the W. of the Langka, between the Kailassa and Himalaya range to the N. of Bhootan, with which it is connected by the Niti-Ghaut, a pass 15,778 feet above the level of the sea, is called by our geographers Undes, and borders to the N.W. on Lahdak. It was formerly subject to a Rajpoot race, who styled themselves Surgabans, or Children of the Sun. Frequently harassed by their neighbours, they were forced to implore the easily-obtained protection of the Chinese. The country has been subsequently incorporated with the territory of the Dalai-Lama, and the natives of Lahdak have been restrained from their incursions by Chinese policy. The Sutlej is the second branch of the river near Deba, where it is 80 yards broad, but only  $3\frac{1}{2}$  feet deep. Large flowery shrubs, resembling the tamarisk, are found in its bed, which shows that the river cannot be very rapid

at this spot. The soil is much broken by the climate, but contains gold. There are scarcely any trees, and the sufferings of the natives from want of fuel are very severe. A species of hare is found here in great numbers, and the celebrated shawl-goat constitutes a real treasure to this otherwise desolate country. With the exception of the spot around Deba, little vegetable food for man is produced, and the natives have to import grain from the S. through the mountain passes from Bussaher. The inhabitants, known under the name of Uniyas, who live through the summer as nomades under tents, are subject to a lama residing at Toling, in lat.  $31^{\circ} 19' N.$ , long.  $79^{\circ} 48'$ . He maintains despotic sway over his subjects, and carries out his regulations by spiritual weapons. Notwithstanding the poverty of the land, there are riches in the monasteries which surprise every visitor. In them are the treasures of literature, of learning, and even the scanty produce of the country hoarded up. Of the gold obtained by them with immense trouble, they send a share to the temples, and the collected riches of generations may here be seen. It is therefore not a subject of wonder that the Ghorkas, on one of their inroads, were able to carry away from the monasteries a large quantity of grain (about 12,000 peculs of rice) and other articles. Suffice it to say, that whilst the laymen starve the priests feast.

Proceeding about 20 geographical miles further to the N.W., we arrive at Shipke, in lat.  $31^{\circ} 49'$ , long.  $78^{\circ} 44' E.$ , on the banks of the Satadra, and the first place after crossing Kanawar over high passes exceeding 5000 feet on the frontiers of Hindostan. The Satadra forces its way through a narrow defile with fearful noise, turns then S. and S.W., and forms many beautiful cascades. From this place it receives the name of Sutlej, as it winds its way to Hindostan. At Shipke it is 100 feet broad, 6 feet deep, and very rapid. Many mountains raise here in every direction their snow-clad heads, and invite the traveller to admire the natural grandeur of the scene. Shipke itself is a very insignificant place, but constitutes a great thoroughfare between Central and Southern Asia. Many merchants make it a temporary abode, and considerable quantities of goods are here stored up. There is, however, very great reluctance shown in permitting an intercourse with Hindostan, and the traders, who introduce the shawl-wool by this way, are subjected to much extortion, in order that the whole commerce may be forced to Cashmere, the legal route. Yet it is very evident that the cessation of this trade would entail the greatest hardships upon the natives, by depriving them of cheap food, which they receive by this channel. This fear weighs up against all political considerations, and the provisions of India, brought by way of Shipke, meet with a ready and rapid sale, notwithstanding Chinese jealousy. The southern



bank of the Satadra exhibits a variety of valleys with a number of rivers, all tributaries of the Indus, such as the Baspa, the Tag-lachar, the Hocho, and Tidung.

The most southern branch of the threefold river bears the name of Spiti (Peich in Chinese); that which flows down from the N. is called Le. The population, of the same race as the Tibetans, acknowledge allegiance neither to the Lahdak Rajah nor to that of L'hassa. The rule of the latter commences on the northern banks of the Spiti, along which are many well-garrisoned fortifications. We find here the Chemonshed lake, the most southern of the whole number, surrounded by very high mountains, and appearing like a great basin. The Spiti itself is shallow, nearly as broad, but not so rapid as the Sutlej, which it meets at a place called Dabling.

Europeans have penetrated to the country by the Hangerang pass, repaired to the neighbourhood of the Shalkar fortress, reached Tenge through the Munerang defile, and also arrived at the celebrated Gortorpe in lat.  $31^{\circ}$ , long.  $80^{\circ} 23'$  E., situated on a tributary of the Latsoo in a valley about ten days' journey from Lahdak. This is a place of considerable trade, a mart for the northern tribes, where they can exchange their wool and other articles for the productions of Tibet.

The regions N.E. of the Latsoo have never yet been visited by foreigners, and the territory E. of Langka consists of nothing but towering mountains. Right in the midst of these is the Kungchoopiti lake, and to the N. the Sangkar-kan-poo peaks, which rise far above the mountains on the frontiers of Hindostan.

This part, as well as that more to the N.E., is known under the name of *Ari* or *Lahdak*. The inhabitants, divided into many tribes, are nomades, acknowledging the supremacy of the Grand Lama, so that the distinguishing appellations of Kangre, Gugé, and Purang have disappeared. Various forts are erected in the country, and the Kharpons and commandants rule over them with full authority. Their chief resides at a place called Garo. The stupendous height, the piercing cold, the sudden changes of weather, fearful hurricanes, and dangerous passes surround the tourist through these inhospitable regions with innumerable perils.

The chief town of this district, a collection of 700 stone houses, is Leh (or Lahdak). It is situated in a valley, and is well sheltered against sweeping blasts. This town, being the grand emporium between Turkestan, Tibet, and Hindostan, has a lively trade; and provisions, though mostly brought from a great distance, are cheap. There are merchants from various quarters of the earth living here, and all religions are tolerated. As many of the inhabitants are Mohammedans of the Shea sect, there is also a mosque built, to which worshippers may repair at pleasure.

The whole number of inhabitants belonging to the jurisdiction of the Rajah is variously estimated at 20,000 to 60,000 families. Those in the W. are converted to Islamism, but have very confused religious notions ; whilst the eastern inhabitants are devout votaries of Lamaism. The natives do not bear a high character for probity, are deceitful in their dealings, and filthy in their habits. Like the Chinese, when greatly irritated by an antagonist, they injure their own bodies in order to bring their adversary into trouble, and even commit suicide that he may be executed for murder. *Polyandry* is common, and many brothers have only one wife, the children belonging to the oldest of the brothers. Chastity is neither honoured nor sought. The poorer classes dress in sheepskins throughout the year, have their hair plaited in two tails, and the women wear precious stones and other ornaments in it. Rich people cover themselves with costly furs. The natives are frugal in their diet ; their most favourite dish is roasted barley, boiled down with mutton to a jelly ; wealthier people only indulge in *rice*. The houses are built of granite, wood being too costly. The inhabitants suffer much from rheumatism. Their beds are made of sheepskins heaped upon each other ; their utensils are few and clumsy ; and their whole mode of life is very dreary, especially during winter, when every aperture of their close habitations must be shut up. They use a quantity of coarse black tea, and eat the leaves mixed up with milk and other substances ; this tea has become a necessary of life, and the Chinese government can easily punish them by cutting off their supplies.

The inhabitants have a great inclination for a monastic life, and there are few families that do not send a son or a daughter to the convent. One of the reasons assigned is to keep down by this means the population. They are moreover most fervently attached to Budhuism, and place their greatest happiness in a contemplative life. The Lamas can do with the laymen whatever they like, and the highest authorities in the land bow before their decree.

The trade through Leh has always been considerable. There are three fairs held annually, at which merchants from Eastern Tibet, Turkestan, Bokhara, Cashmere, and the Punjaub assemble. The exports are shawl-wool (a monopoly of the Rajah, who imports it from the Undes to the amount of several lacs of rupees), common wool, and gold. The Yarkand merchants bring to the market silver, carpets, Chinese silks, and other manufactures, furs, and earthenware. From India the imports consist of cotton goods, chintzes, muslins, spices, fruits, and a great variety of provisions. The greater part is re-exported to Eastern Tibet. An extensive trade is carried on with Cashmere in shawl-wool. The new relations of Great Britain with Cashmere and Tibet may mate-

rially increase this commerce, which, even under the Seikh administration, yielded annually 23 lacs of revenue. Now and then Russian subjects make their appearance at these fairs with leather, woollens, glassware, and trinkets.

The foreign intercourse of this country has naturally been very much circumscribed. Shah Jehangir, in 1640, formed the plan of conquering Tibet. The advance to Leh showed the adventurers the futility of such an enterprise, and the Mongol general had to retrace his steps.

The connexion with Eastern Tibet is of old standing. There resides the great chief of Lamaism, to whom the Rajah pays the most devoted reverence, and sends regular tribute. His subjects hold the most friendly intercourse with the natives of Udsang. The nominal subjection to Chinese rule has its origin in the submission of Lahdak to the Dalai-Lama. National exclusion is strictly enforced by the former power; and the whole frontier is lined with guards, who oppose the progress of a foreigner. The herdsmen on the brows of the hills must instantly give notice of a foreign arrival; and before a weary traveller can penetrate a few miles into the interior, hundreds of horsemen announce his approach to the authorities.

The government is under a Rajah, and administered by a Kalun or Vizier, a Minister of Finance, and a Generalissimo. Whenever a son is born to the Rajah a regency is instantly instituted under the Kalun, and the Rajah ceases to have any material influence in government. In private families also the law directs, that whenever a first-born son is grown up, the father shall cede to him all rights. This is, indeed, carrying the privilege of primogeniture to an extent as yet unknown in other countries.

*Houtsang*, or Udsang, is that part of Tibet which comprises six cantons to the N. of Nepal, to the S. of the Great Desert and Kokonor; to the W. of Tseën-tsang, and to the E. of Ari or Lahdak, and contains the cities Dingghie, Toungea, Nielam, Dsilauug, Deounggar, and Chashe-lo-umboo, the capital, with the Banchen Erdeni for its sovereign. The country is traversed in its whole breadth by the Dsangbo (Sanpoo) river. The southern parts are known to enterprising travellers: the northern have never yet been visited by Europeans. Its northern boundaries extend beyond 36° N. lat. Its utmost western limit is 36° W. long. Peking, and its eastern 26° W. Peking. It forms, therefore, nearly a square. Chinese maps carefully delineate its frontiers.

The N. W. is a complete desert, remarkable for its high sand-hills and lakes. The largest of these, the Pahan, in lat. 34°, about 70 geographical miles in circumference, is of considerable depth, with fertile meadows all around. It is joined to another

lake, the Ekir, by a stream of 65 geographical miles in length, and may be considered as the largest sheet of water in this country next to the Tenkiri. Immediately to the N. and S., ranges of mountains extend beyond the reach of eye; but the lake itself is situated in a large magnificent valley, well sheltered against the northern blasts.

To the E. of the Yating and Chari mountains, between  $31^{\circ} 40'$  and  $32^{\circ} 50'$  lat., lie the Lank-poo, the Chapee-dsake-tson-psoo, and the Tarook-yomdsou lakes. The latter has two streams flowing out of it, one of which runs a considerable distance S. The plain in which these waters are found is more than  $3^{\circ}$  of lat. in length, and 20 geographical miles in breadth, being richly watered by sundry streams. It is a very favourite haunt of the Mongol nomades, who frequently proceed to L'hassa to render homage to the Pontiff; yet there is no settled population. Farther E., in a second but narrow valley, and about  $33^{\circ} 32'$  lat., the Raron-hokon and Kirsak lakes are situated. The latter is remarkable for its giving rise to a considerable tributary of the Dsangbo.

The next valley is much larger, and is traversed by a beautiful stream, which, uniting with another issuing from the lake Rarong-chakon, form the Sanke tributary of the Dsangbo. At the head of this valley, bordered by the Dsatin, Poolong-chung-tung, and Machoo mountains, is the Leo lake.

Between the Pahan and Ekir lakes there are no less than six smaller ones to the S. of the stream by which both are joined, and nine to the North, so that the whole district during heavy rains presents one sheet of water for more than 80 geographical miles. The water is, however, brackish; and the environs have nothing of the smiling aspect of the S. The shores are therefore little visited, and the same stillness prevails as in the north-western parts. The Ekir is next in extent to the Pahan, and is very rich in the finny tribe.

Farther E., nearly in the same latitude, is one of the rivers which, after traversing some 40 geographical miles of steppes on the confines of the desert, loses itself in the sand. The Tunkin-yomso, the Tunkong, the Anedsai, the Taksai-rake, and the Siranlo-sa lakes, follow each other successively in a north-eastern direction towards the great Tenkiri. The three latter are surrounded by high mountains, which form a kind of amphitheatre, and give to the whole a very grand appearance. Immediately S. of them the Tar-kondsampo runs through a broad valley, after having communicated, by means of the first, with the Tenkiri. This is one of the fertile and more genial spots so much sought after by the Dam Mongols. It is sheltered on three sides, the pastures on the banks of the river being extremely rich, and extending over a considerable ground near the great lake,

The lakes in the S. are so small as scarcely to deserve notice. The Dsangbo is the great river, broad, deep, rapid, and destructive, holding its majestic course through the central part of the country, and comprising in its valley all the civilization of the Banchin-Erdeni. The principal source lies to the S.E. of the Mapama, in lat.  $29^{\circ} 10'$ , at the foot of the Lancheakepoo peak. Three different rivulets unite into one stream, and are joined at some distance thence by another. This is the mighty Yarou-Dsangbo in its infancy. Directly E. of the Mapama another branch arises, which is frequently confounded with the former; and having united with the Keang Rea-Somea, one of the streams from the northern mountains, mingles its waters with the parent.

A few miles eastward, two others, the Archoo and Naoop, likewise swell the volume of water from the N. Farther E. is a spacious valley, the largest in Udsang, containing a network of streams which flow into the Dsangbo.

The inhabitants in this part, so unlike their western neighbours, lead a life of comparative ease in their tents, made from the hair of their favourite yak.

Beyond these rivers the country assumes a more dreary aspect, and a considerable sand-plain extends to the E. of the Kentaisse mountains and N. of the Konghe lake. Through it flow the Tarpoo, Rachin-sopa, and the Nakoi, brackish steppe rivers. The last stream joins the Darook-yom-dsoo at the Nakoi lake. Another valley more to the N. has a circular appearance, being surrounded by the Chooroo Ponoroo mountains to the S., and some hills to the N., with the Cham-dsoo teyak lake in the centre.

Turning S. we find, within 20 miles, four distinct feeders, flowing in a north-easterly direction from the Himalaya mountains, to join it. The first is by far the most important, as it receives several tributaries, and occupies a considerable valley, similar to that on the northern banks.

Farther E. the valley of the Dsangbo is nowhere very broad; chains of mountains approach from the N. and S. The Sunke rises in the N., and, running 50 geographical miles, unites with the Dsangbo. Some other smaller rivers flowing S. subsequently join it. At the most western of these, between two lakes, lies the first city, Changprang; next follows the Oochoo river; then a smaller one follows; and on the banks of the third is situated Chamnamring. The most eastern town on the northern banks of the Dsangbo, not far from the frontiers of Khamjul, is Chrosor.

The rivers which come from the S. are of far less importance. Between them and the lake at the foot of a mountain is the town Aridson. To the E. is an immense chain of snow-capped peaks, between which flows the Monker tributary, with the city Chang-lase. Immediately on the banks of the Dsangbo lie the towns of

Keltan-poosook and Likle. The Mandroo, another tributary, has two other towns farther S., viz., Puenum and Chiantse, on its banks. Following farther the course of the Dsangbo at Palte, we reach the wonderful circle encompassing the island, on which superstition and bigotry have erected such magnificent temples. On the south-western part is the city Kwei-uklinke.

On the northern side of the Dsangbo almost all the rivers are tributary to it, and few only flow into the lakes. To the S., on the contrary, many run through frightful chasms into Nepaul. One of the principal ones to the W. is the Necho, which for a considerable distance constitutes the boundary between the two countries. Chiron is not far from its northern banks, and Nialma on its southern, is the last place under the dominion of the Banchin-Erdeni. The Necho, after having wound its way round the Dsarampoo and Choo moo Lankma mountains, flows into the Neleo, which has already received the Paree, and on which Pareedsong, a large city, is situated. The Necho winds its way towards Bhootan, with Toodsong upon its banks.

The above shows that Udsang is a land of lakes and rivers, richly irrigated, frequently exposed to inundation from the fury of its streams, and uncultivated, excepting on the southern banks of the Dsangbo. No less than eight chains of mountains run North from the river. Those to the S. are much higher, and appear in all their grandeur on the Nepaul frontiers. The valleys that lie between them are remarkable for their fertility.

*Ari*, to which allusion has been already made, is subdivided into—1, Boorang, the southern part; 2, Sankar, the great plateau; 3, Tamo, the north-easterly part; and 4, Jongar, the northerly desert regions. The cities Dingghie Toongea, Ngialam, Dsiloong, and Tsoongar, are the capitals of as many districts in southern Udsang. The fortress, Dsegadzejeung, is built in the centre of the country, whence roads diverge to L'hassa, Bhootan, and Lahdak. The population of both sides of the river may be estimated at about 200,000 families, only few of whom live in cities.

Chashe-lo-um-boo, not far from L'hassa, and the residence of the lord of the land, in lat.  $29^{\circ} 7'$  and long.  $80^{\circ} 2'$ , is a collection of convents, containing about 400 buildings. It is situated in a considerable plain, surrounded by high, sterile mountains, with the Dsangbo on the N. side in view. Above 4,000 friars and nuns perform daily their devotions. The Banchin-Erdeni holds here his court in great state, and his orders are as binding as those of any despot in the world. A large manufacture of idols is established, at which the most skilful workmen are employed, but there are few laymen, except the servants of the Lama. A Chinese functionary resides here to watch the proceedings of the

priests. Some hundred mendicants from India and Nepaul are also maintained by the Lama at the public expense.

Keenlung, the Chinese Emperor, desired a late Banchin-Erdeni to come to Peking, in order to instruct him in the mysteries of Shamanism, but in reality to grace the latter years of his reign with the presence of such a high personage at the capital. A tedious journey with an immense train and the highest tokens of reverence and veneration all along the road, brought the high priest to Peking. He was there received with great honours, the Emperor became his pupil, and the Banchin-Erdeni finally died of small-pox.

#### TSEËN-TSANG, OR ANTERIOR TIBET.

*Tibet Proper* is generally subdivided into Wei, the western ; and Ram, the eastern part ; the latter bordering upon Sefan. The former constitutes eight districts or cantons, viz. to the E. L'hassa ; Chanda, Shobundo, Podzoong, Shari, Keangta ; and to the W. Chase and Keangin. In Khamjul (or Pochen) we find Khambo, Gaba, Le-thung, Derghe Brag-yak, Depma, Gojo, Gyamorang, Jungsutam, Amdo, and Kheamdo. To the N. the Dam Mongols reign supreme ; to the E. many tribes acknowledge the supremacy of China, and not that of the Dalai-Lama.

Tseën-tsang borders to the N. on the Shamo and Kokonor ; S. on Assam, Birmah, and the territory of the wild tribes ; E. on Sefan and Kokonor ; and W. on Udsang. It extends from  $26^{\circ} 20'$  to  $32^{\circ}$  lat., and from  $17^{\circ} 15'$  to  $28^{\circ}$  West of Peking.

The north-eastern part is desert. In the latitude of the Ikir lake, six small lakes are found to the N. of the Yarkea, a river of the steppes, and three to the S. They contain all brackish water. The Pooka lake is a large sheet of water, separated by a chain of mountains from the Tenkiri and the Achigo ; to the W. are the Siran-loso and others already mentioned ; northward are the Tsita and Hara ; E. is the Medok ; and nearly S. of these, in the centre of the country, the Chamna Yam-doo, and Pasamdso. The Amdso lies in a large valley towards the Birmah frontiers. Near the fountains of the Yellow river, though properly belonging to Kokonor, are the Charing and Oring lakes, and a number of smaller ones, which form in spring one large marsh. The Yarkea, Petvo, Jkeactum, the Kophoo, and other steppe rivers of smaller size become dry in summer.

The valley through which the Dsangbo flows in a south-easterly direction, in many windings, is the largest and most fertile in all its course. Crossing from Chashe-loumboo eastward, we arrive at Choosor on the northern banks. The Kaltew runs into it from L'hassa, which is about 6 geographical miles due N.

from the river. The valley expands here, and we find within a very small space the towns of Samee, Sanire, and Ooketanaksa, with a number of others. To the S. of the Dsangbo, in the same valley, are a number of cities, as Oitung, Choo-kea-pooran, Cheakar, Yerko, Cheko, Takpuilaksoi, Leoikealanktsa, and many others, so that this tract constitutes the best inhabited part of all Tibet. In long.  $21^{\circ} 50'$  W. of Peking, it receives its last tributary in Tibet, viz., the Dsapbo, and then forces its way through the towering mountains that separate this country from Birmah. Not far from its southern banks, Toukchong, Takpooina, Chamkaad, and Takpoochae, with other cities, are situated in the smiling meadows, forming a complete contrast to the northern regions of snow and sterility. To the N., on the Dsapbo, we find Choke, Choomoo, Temoo, and Dsaplarkeng, the latter not far from the Dsangbo. The Dsapbo forms with the Bod-dsangbo a fertile valley. This river rises in lat.  $32^{\circ}$ , near the Metok lake, and receives from the N.E. a number of tributaries, of which the Noicho is the largest. On reaching Choon-tong it unites with another river, and then runs parallel with the majestic Dsangbo, into which it probably flows.

In south-western Tibet the Ömdsoo, rising in a chain of mountains to the S. of the Dsangbo, fertilizes a considerable valley. It receives the Lapra-Kachoo in lat.  $27^{\circ}$ . Between these streams are many considerable cities, such as Lapra Lankeng, Senke, Momdsona, and Tanengdsong at the confluence.

Near L'hasa a number of small rivers form a regular network. They are the Tama and others, the sources of which are at the foot of the mountains to the S. of the Tenkiri lake. This river receives a great many smaller ones from the E. and W., and falls into the Dsangbo under the name of Kaltew. N.E. of L'hasa, Tetse, Keltan, Noroo Konghe, Chamta Onna, Tapataksa, Longchodsong, Panktoo, and Pereoote, are situated near its banks. The valleys through which it flows in the N. are large, but not well cultivated.

A small rivulet, flowing from the Toopoor lake, constitutes the head of the Sook river, which commences its south-easterly course in  $33^{\circ} 30'$  lat. In the  $31^{\circ}$  lat. it winds its way to the S., through many mountains; Paksong and Tsatsorkeng, the two largest cities in this part of Khamjul, are situated near its banks. In the  $27^{\circ} 10'$  it runs 10 geographical miles E.; and under the name of the Noo enters the wild country of that name. This is the largest stream of Khamjul.

The Dsado belongs more properly to Sefan. It rises, however, in Khamjul, in  $34^{\circ} 50'$ , where it is called Kerkite. Receiving the name of Dsado, it runs S.E., passing several cities, of which Soorman appears to be the largest. In about the  $30^{\circ}$  lat., near



the city of Konkoodsong, it receives other tributaries, both from the W. and E., and then runs S., nearly parallel with the Poolugdso, until in the  $27^{\circ} 10'$  it enters Yunnan under the name of Lan-tseang.

The Poolugdso rises in Kokonor, and, already become a considerable stream, enters in lat.  $33^{\circ}$ , Khamjul. It first runs E. by S. half S., and then due E.; but on reaching Sefan it changes its course to S.E. by S., and is remarkable for its serpentine windings through the mountain ridges. Here and there a city is seen near its banks. Reaching in the  $27^{\circ}$  Yunnan, under the name of Kinsha (Golden Sand), the first town is Lin Keangfoo. The Kinsha is the celebrated Yangtze-Keang, the largest river in Asia, and the second in extent on the globe. It is throughout its course one of the most beautiful streams, free of rocks and other impediments, and is, even in the Kokonor, navigable. No river in the world has on its banks so many large cities and such a dense population as the Yangtze, and none exceeds it in commercial, national, and political importance; whilst its historical data go back many centuries, even beyond the records of the Nile.

In the eastern parts the mountains run N. to S. from the Oring and Charing lakes down to Birmah. In Khamjul the northern parts exhibit the same boldness of mountain scenery as Kokonor. There is, however, one large valley, called the Kookoo Odso, which contains the richest meadows, and is the favourite abode of Kalmuck tribes.

The soil throughout the L'hasa district is fertile, and exhibits in many spots a great deal of productiveness. Grains of various descriptions grow almost spontaneously, and the sites for the cultivation are so well chosen, that no blast can easily destroy the harvest. Even at the foot of the mountains the peach and other fruits thrive luxuriantly, and timber trees reach a considerable height. The inhabitants of the less favoured parts, and, above all, the nomades, look therefore upon L'hasa (the seat of the Dalai-Lama) as a paradise. Along richly-watered tracts grow beautiful flowers; and the early spring in April, produced by the powerful rays of the sun in valleys almost entirely sealed up, develops beauties which the frozen regions of the desert can never possess.

L'hasa, the capital of the country, is situated in an extensive valley, in  $29^{\circ} 30'$  lat.,  $91^{\circ} 6'$  long. E. of Greenwich, S. of a small river. It is surrounded by a stone wall, that also encloses the sacred oval mountain Botala. It is about thirty le\* in circumference, with five gates, which receive names from the countries to which they lead; such as Ladackee, Nepalee, &c. Four large

\*  $3\frac{1}{2}$  le = a geographical mile.—Ed.

monasteries (Bhraeboong, Lera, Ghaldan, and Lamee) are built towards the four quarters of the world. The regent resides in the centre, the four principal civilians in each of the corners of the city. The houses of the people are built of common stone, often three stories high. There is not much art shown in their construction, but the sculpture, in which the natives excel, is often exquisite. The buildings of the nobles (kah) are very large, and can house a hundred individuals, or even more. Outside the great temple, parallel with the enclosure, is the bazaar, which is occupied by petty traders. Strangers, such as Chinese, Nepaulese, and Cashmerians, have here their abode; the wealthier classes of merchants reside beyond it. The streets are broad. All that Tibetan ingenuity or art can produce is shown in the temples.

The Botala hill, so celebrated amongst the votaries of Lamaism as the residence of the Dalai-Lama, has three peaks, and is covered with monasteries and palaces. So many sacred objects are here accumulated, that it surpasses in wealth Mecca and Medina, and is visited by pilgrims from all the steppes of Central Asia, with occasionally a devotee from China. It shares in some measure its fame with Pooto, a Budhuistical establishment near Chusan, once very gaudy and splendid, but now verging towards decay.

The palace of the Dalai-Lama itself is called Porunnaslen (red city), on account of its colour. It lies N.W. of L'hassa, is 367 feet in height, and has above 10,000 apartments, being the largest cloister in the world. Its cupolas are gilded in the best style; the interior swarms with friars, is full of idols and pagodas, and may be looked upon as the greatest stronghold of paganism. The apartments for visitors and devotees are many and spacious, and the urn for making tea, to refresh the weary pilgrim, is constantly boiling. There is, perhaps, no spot on the wide globe where so much gold is accumulated for superstitious purposes. The offerings are enormous; the treasury, unlike that of western nations, increases every year, and Dalai-Lama is said to be the most opulent individual in existence. Although a great quantity of gold is used in the manufacture of idols, in gilding, and in ornaments for superstitious purposes, still the consumption does not equal the increase. A large monastery is especially assigned to the foreign Lamas, who flock thither from all quarters. In the neighbourhood are many beautiful gardens, exhibiting all the distinguishing marks of the Tibetan flora. Nothing exceeds the Dsongheo park, filled with cedars and cypresses, through which the Dsang-tsew flows. This is a rapid rivulet, remarkable for the beautiful stones found in it, and for its bridge of glazed tiles. Here the Dalai-Lama passes the beautiful summer days in deep

meditation. The Bhraebung, situated to the W., contains above 5000 students. Many magicians are attached to this, as well as other monasteries. The Dalai-Lama passes likewise here many days during summer, on account of the magnificent surrounding country. In Samei there is a large printing-press, where the absurdities of Dalaism are perpetuated. The demand for the books is very great, each volume being equivalent to a relic, and hundreds of workmen are constantly employed to supply the wants of the Tibetans, Kalmucks, and Mongols. There is likewise a considerable manufacture of idols, incense, and wax candles, which are exported from Tibet to China, and prove a fertile source of gain to the hierarchy. In the Lera monastery, an areolite, looking like a bar of iron, is carefully preserved, and shown to votaries as an extraordinary wonder. The Dalai-Lama repairs to it once a-year in person, in order to discourse on the doctrines of Shamanism.

The inhabitants are good goldsmiths, excel in the art of sculpture, cut stones to perfection, weave coarse woollen cloth, and make excellent velvet. Many trades, such as tailors and shoemakers, are followed here by females exclusively. Women are often the principal merchants. As the great emporium for silk and tea from China, L'hassa holds the first rank in Tibet. It exports much gold in bars, as well as manufactured; wool, raw and wrought, and incense. The streets are thronged by merchants and pilgrims, the latter bringing often their native produce to the market, in order to defray the expenses of their journey. The stationary inhabitants are not under 50,000, a large portion of whom are priests. There are many cities in the neighbourhood, as well as a large number of monasteries. The Chinese camp is a separate establishment, and comprises most of the dignitaries sent by the Peking court, as well as the soldiers. Many gorgeous buildings, perhaps unique in their kind, adorn L'hassa, and all the temples throughout Tibet are modelled accordingly. Their idols are full of expression, and wherever the grotesque and colossal form is not required by the tenets of their creed, the Tibetans imitate nature very well. They are, moreover, good jewellers. Their woollen manufactures resemble felt more than our cloth, and are in demand in China, and even introduced into India. The velvet made at the capital is celebrated for beauty of colour. In dyeing textures they excel; there is a peculiar gloss and freshness in their tints, some of which are inimitable. Their rosaries are exquisitely made; the stones are taken from the sacred river near L'hassa, and are beautifully cut. Coral, carnelians, &c., imported from India, are most carefully cut, and then again exported.

The most numerous class of strangers resident at the capital

are the Nepaulese, 2000 to 3000 of whom have established themselves there as jewellers and traders. A vakeel, sent by the Katmundoo government, performs also the office of envoy, corresponds with the Chinese authorities, and rules over them. Their rapacity and cunning are proverbial, and, though they are very devout, the Tibetans despise them. Yet they are a thrifty people, and export much silver and tea to Nepaul, as well as Chinese silks, musk, yak-tails, sable-furs, and gold; for these they exchange sugar, sweetmeats, broadcloths, and European manufactures, such as glass, cutlery, &c. The trade, though not extensive, is increasing. The Debraja in Bhootan has monopolised the commerce from his dominions to this country, and his own servants alone can carry on the trade. These come annually in caravans with Indian produce and a few European manufactures. The largest trade is carried on with China, whence a necessary of life, tea, is received. The annual caravan from Peking reaches L'hassa within nine months. Tea is the principal article of import into Tibet; next to it are silks of various descriptions, and a few cottons. The Chinese merchants take in exchange gold, woollens, candles, incense, and idols. The whole commerce is not under 2,000,000 taels in value, and is annually augmenting. The Chinese have splendid establishments at L'hassa, betokening at once their industry and enterprise.

Next to the Nepaulese in importance are the Cashmerians. Their principal articles of exportation are shawl-wool, silver, gold, and tea; in return for which they supply L'hassa with various kinds of dried fruit, provisions, shawls, and certain descriptions of woollens. This commerce has of late been much increased. The merchants live under the protection of the Dalai-Lama quite safe, without being subject to heavy extortions, and realize considerable profits.

The Mongols have many establishments at the capital, mostly of a religious nature. They, however, provide the city with skins, wool, and live stock, taking in return idols, rosaries, and teas. The commerce with the Calmucks is of a similar nature, but on a more extensive scale. Caravans come also from Sefan, Kokonor, and Turkestan, the latter being the country through which Russian goods are conveyed. They have each their resident merchants, so that the capital is thrown in high bustle during the summer months, and much business is transacted within a short time.

The art of writing was introduced into Tibet in the seventh century. The Chinese at an early period mention the Tibetans under the name of Kheang. They were wild and brave, and gave the Chinese generals much trouble.

One of their chiefs, hearing of the spread of Budhuism, despatched his principal adviser to India, in order to make himself

acquainted with its tenets. On his return he persuaded his sovereign to embrace this religion, and to build a large temple at L'hasa. The sacred books imported from Hindostan were translated into the native tongue, and the nation yielded gradually to the sway of a priesthood more powerful there than in any other country acknowledging Budhuism. Srongdsan Gambo transplanted his residence from the sources of the Yarlung, in Kokonor, (a tributary of the Yangtze,) to L'hasa. A princess of Nepaul, married to the king of Tibet, did very much for the propagation of this religion. She introduced the first images, and ordered temples to be raised superior to those in her native land. Many are the traditions of this person in the books of the Budhuists, and to her are ascribed the splendid structures on the Botala hill. The celebrated Tae-tsong, of the Tang dynasty (620-649), informed of the bravery of this race, and fearing, like his predecessors, their inroads, endeavoured to conciliate the good-will of Srongdsan Gambo, by bestowing upon him his daughter Yunching in marriage. This princess was a learned lady, who not only imported into her adopted country the treasures of her native literature, but likewise a library of Budhuistical works, together with a good many idols. Having erected two temples on the same hill at a great expense, she set to work in earnest to reform the barbarous habits of the people. Many rude customs were abolished; Chinese literati established themselves at the court, and instructed the natives in their language and poetry. It became fashionable among the chiefs to have a smattering of Chinese, and many noblemen sent their children to China for education. The king himself received the title of Prince of the Western Sea, and acknowledged himself a vassal of the Great Emperor. The nation adopted the Chinese calendar, introduced silk manufactures, and imported paper and ink—a proof of mental advancement.

In the ninth century the Lama worship seems to have obtained a still firmer footing. The Tang dynasty had ceased to be powerful, and after its overthrow the king of Tibet invaded China, and returned with an immense booty. This he spent in erecting monasteries, and endowing the existing establishments. He built the first nine-storied pagodas, from the models he had seen in China, and, to render the study of Budhuism more effective, he directed the translation of its principal works into the vulgar tongue. The most learned men were invited from Hindostan, and every talented individual found favour at his court. He had divided their monastic orders into hearers, thinkers, and preachers; thereby indicating the various degrees of friars, from the novice to the perfect priest. The country was in a flourishing condition, and every institution displayed vigour: the

national annals were carefully preserved; a considerable trade was carried on with Turkestan, Hindostan, and China; and the name of Tibet was favourably known in the neighbouring countries.

This did not last long. King Tama, who reigned from 902-925, filled with indignation at the power of the priests, commenced a persecution against them. They were butchered, their temples destroyed, and their holy books burnt. A civil war raged throughout the country, and the king divided the land amongst his two sons, one retaining his residence at L'hassa, another fixing his abode at Chashe-loumbo.

Central Asia, and consequently Tibet also, were in the tenth and eleventh centuries subjected to the most fearful revolutions. The rulers of Dsang were obliged to fly to Ari; whilst a great number of Lamas sought a refuge in Sefan. From this state the country was relieved by the Chinese emperor Kublai-Khan, who strongly supported the influence of the Dalai-Lama; and in the fifteenth century Shamanism became the ruling religion of Central Asia.

At the commencement of the seventeenth century, on the decline of the power of the Ming princes, the Tibetan nobility, under the direction of a spirited *gialbo*, or king, resumed by main force their privileges. The Dalai-Lama was forced to yield, and lost much of his authority. From this depressed state he endeavoured to rescue himself by calling in the aid of the Kokonor Tartars, whose chief, Kooshe-Khan, came with a numerous horde, conquered and slew the *gialbo* in a pitched battle, and declared himself the protector and vassal of the Dalai-Lama. From this height he was subsequently hurled by Tsewang-raptan, an adventurous Kal-muck prince, who afterwards attacked and sacked L'hassa.

The celebrated Chinese emperor, Kanghe, hearing of the ravages committed by these wild nomades in Tibet, and remembering that a Dalai-Lama made his court to his father, offered him his priestly homage, and decided in favour of the hierarchy. It was evident to him that as long as he had the ascendancy at L'hassa he would also be able to control the steppes. He accordingly marched a large army of Tatars from the N. into Tibet, and the followers of Tsewang-raptan were expelled.

Keenlung, emperor of China, resolved at length to abolish the temporal power, to make the Dalai-Lama sovereign under the strict surveillance of two ministers from China, and to treat Tibet henceforth as a conquered province.

In 1790 the Ghorkhas made an irruption into Tibet, and collected an immense plunder, but, surrounded by the Chinese on their return, they were obliged to give up the spoil.

In 1840, during the war between Great Britain and China, the

resident at L'hasa, fearing a hostile demonstration from India, besought the emperor to allow him to transport cannon from Szechuen, over the high mountains, to Tibet.

Keshin was for a short time minister at the court of Tibet (1845-1846); but he subsequently became governor-general of Szechuen, in this capacity holding a considerable control over Tibet.

The language of the Tibetans is original, and sufficiently proves that this nation is not descended from the same stock as the Mongols. Like the Chinese, it admits of no inflexion, has many monosyllables, but is in every respect fuller, more expressive, and euphonious. The various tribes, though living far from each other, exhibit no great difference in dialect. They are the K'hamba, the inhabitants of Khamjul; the Potba, natives of Udsang; the Brokpa and Horpa, the Nomades, &c. to the N. W. of L'hasa; the Naripa, in Lahdak, and Baltistan, and the Lhopa, who live in the S., towards Bhootan. The literature is bulky, but the contents are very meagre. Most of the works are of a religious nature, and for the greater part are mere translations from Budhuistical books. As the Pali engrosses the attention of the more intelligent part of the community, native literature has found very little favour.

The numerous tribes which inhabit the mountain recesses speak languages not connected with the Tibetan. They possess no alphabet, nor do they in any way show their connexion with the southern or Miaoutsze races by their vocabulary.

Shamanism, in all essential parts, resembles Budhuism; the ritual is the same, and the principal difference consists in the incarnations. At the head of all stands the Dalai-Lama, the very essence of Budha. The Banchin-Erdeni ranks next, and likewise possesses sovereign power. Of far inferior rank is the Taranath-Lama in the W., and the three leading priests of the red sect, viz., the Lam Rimbochay, Lam Nawangmamghi, and Lam Ghassatoo; the three Shamars in Bhootan.

On the death of the Dalai-Lama the Banchin-Erdeni becomes virtually the regent. The ceremony which then takes place is of the most costly and magnificent description. The Chinese authorities set to work in order to obtain the choice of a successor from a family favourable to the imperial rule, and no intrigues are spared in order to effect this purpose. Three years, however, are passed in prayers and ceremonies before ascertaining upon whom the incarnation has fallen, and three Lamas, descended from hereditary families at L'hasa, are nominated for this purpose. The choice is referred to the Banchin-Erdeni, to the council at L'hasa, and finally to the Emperor of China for acceptance, and generally falls upon a child.

The Banchin-Erdeni keeps up much less state, but the choice of his successor is made in a similar manner.

The Lamas are dressed in a vest of woollen cloth, with white sleeves, of a saffron colour, a large mantle resembling a shawl, a kelt, and huge boots lined with fur. The head is shaven, but they use a warm grotesque-looking cap, to protect themselves against the rigour of the winter.

The next person in authority to the Lama is the Naib, whose functions are both temporal and spiritual, and who performs the duties of the Lama during his minority. He has a council of four shubbalis or ministers under him, who deliberate upon all affairs of state. They are the creatures of the Chinese, and receive a salary from them. There are two debs (sheodebs), or governors; one for L'hassa and the other for the country at large. The Phompems superintend the financial matters, and the Bukhay is the commander-in-chief. There are, moreover, magistrates, and zoong-poons or collectors, and local governors. Tibet is said to maintain an army of above 60,000 men, a considerable part of which consists of cavalry. To explain this anomaly, we may observe that the great majority of these troops are nomades from the N., who perform military service as a kind of militia.

The punishments by law are very severe in Tibet, but are often evaded by the rich.

A white scarf, of the thinnest silk texture, is used on all occasions of ceremony, to be presented to friends and relations, and even a letter of ceremony cannot be sent without this appendage. Since the Chinese have taken possession of the country, a regular code of ceremonies has been instituted, in the observance of which the natives are as tenacious as their teachers.

The ministers (tachin) sent every third year from Peking to L'hassa are invariably Manchoos, often near relations of the Emperor, or statesmen who possess his entire confidence. They correspond in all important matters direct with their imperial master, and are intrusted with unlimited powers.

For form's sake they consult with the Dalai-Lama and his council, but in case of need address themselves to the Governor-General of Szechuen for troops, ammunition, and supplies. The civil establishment is very insignificant, consisting of a secretary and a few clerks and interpreters. The Chinese military force is only 646 rank and file at L'hassa; 782 at Chashe-loumboo, Tingri, and Keang; and along the road, to keep up the communication with China, about 3000 more regular troops. But a very strong corps of Dam Mongols, under the direct influence of the Chinese administration, encamps near the capital, and at the command of the resident, these boisterous barbarians are ready to pour into the city and invest the palaces of the priests. The



rulers of Nepal appear submissive to the Chinese court, and regularly send tribute to Peking. When, in 1816, the English invaded Nepal, the latter supplicated help from the Chinese, who assembled a considerable force on the frontiers. The total defeat of the Nepaulese prevented however their advance. During the late Anglo-Chinese war (1840) the Nepaulese are said to have offered to invade India; an offer which was not accepted, but Chinese rank and orders have since been conferred on the Nepaulese Rajah as well as his envoys. For military purposes Tibet is divided into 124 encampments or cantons, each of which has to furnish its contingent. The Chinese soldiers are regularly relieved from Szechuen, but many die in Tibet.

The Manchoo dynasty will not easily give up their dominion over Tibet, for on it depends the control over the Mongols, and on this the existence of the monarchy. Before Chinese influence prevailed in L'hassa, the Kalmucks and Mongols were constantly plotting against the imperial authority, but so soon as the Dalai-Lama became subservient to the Emperor, peace and quiet ensued amongst the rudest tribes. This metamorphosis of the most unruly hordes of Mongolia and Sungeria into the most obedient subjects, is perhaps without a parallel in history.

*Sefan* or *Soofan* borders to the N. on Kokonor, to the S. on the territory of the Noo and other wild tribes, to the E. on the Chinese provinces Szechuen and Kunsüh, and to the W. on Tibet; extending thus about 8° of lat., from 28° to 36°. The Yangtsze (Kinsha or Booreitsew) and its tributary, the Yarlung-keang, are the principal rivers. The sources of the Yangtsze are in 33° lat. (15° West, Peking), at the Choor-koole mountains. Its principal branch is called Choonak or the Hih-shunuy (Black water) by the Chinese. In picturesque grandeur no river in the world surpasses the Yangtsze.

The valley along the banks of this river constitutes the most fertile part of the whole country, rich in pastures, and an excellent soil. Many towns adorn its banks, and they increase in the 32° of lat., where the country is less wild, and the valleys become more and more wide. Chonkor, farther S. Konkood-song, and Pa, the most southern, are worthy of mention. The river is in the 32° lat. already of considerable breadth. Towards Yunnan the small places Tonkerdsong and Chintam lie on its banks, and these may be looked upon as the principal fortresses towards China. The inhabitants there call themselves Mong, and are a tribe of Miaoutsze.

The Lon-tsang runs near the boundary in the direction of Tibet. The territory between the two rivers is traversed by a mountain chain. Several tribes, which have not yet adopted Shamanism, such as the Latons, farther S. the Pomsaras, and the

Dsanolos, live there, of whom the people of Sefan themselves know very little.

To the Charing and Oring lakes, in the N.W., we have already adverted. They are a continuation of the numerous Kokonor waters, and lie in a very large plain, the abode of nomades. Two small rivers run from the S. into the Oring.

To the Hwangho we have also alluded, though properly rising in Kokonor, not far N. of the Oring lake, one of the branches communicating even with its waters, which has given rise to the belief of its flowing from the lake. It describes in Sefan a curve, as far South as the  $33^{\circ} 30'$ , round a mass of mountains, each of which sends its tribute, so that above 30 streams fall into it on both sides, the valley through which it runs being very deep. Three rivers coming from the S.E., the Ton, Tomlato, and Soora, likewise join it. Having now become a considerable stream, and reached in its easterly course the  $15^{\circ}$  W. Peking, it all of a sudden turns N.W. On both banks there is much pasture ground, but farther North crags and rocks overtop the banks. The whole of the territory to the E. is of a similar nature, until approaching Kamsüh, where it becomes more flat.

Of a better description is the region S. of the Hwangho, which may be called *Sefan Proper*. The mountains are relieved by smiling valleys, adorned with numberless temples. The country is so promising that the Emperor Keenlung was tempted to incorporate a part of it with Szechuen, under the pretence of securing the frontier.

The Yarlungkeang (White River), the largest tributary of the Kinsha, under the name of the Tsächoo, rises in the neighbourhood of the Oring lake. Having received whilst running S.E. a great many tributaries, it takes in the  $32^{\circ}$  lat. the name of Minchoo, and running due S. forms, for a short distance, the boundary between Sefan and Szechuen. In about the  $26^{\circ}$ , where the Kinsha all on a sudden turns to the E., it flows into it. Between it and the Kinsha is the Wooleang, rising on the Pootoola mountains in the  $31^{\circ}$  lat., with the cities Tankerdsong and Larkenting on its banks.

Having reached Tatseën-loo, in lat.  $30^{\circ} 8' 24''$ , and long.  $4^{\circ} 37' 40''$  W., Peking, we arrive at the Chinese military frontier station, whence troops and caravans start for Tibet. It has very good walls, and is otherwise well fortified in the Chinese way: there are about 50,000 inhabitants. Large fairs are annually held here, at which all articles of exportation and importation to and from Tibet are brought to the market. About 23 geographical miles W. of it flows the Yarlung Keang (White River). This river is crossed in summer and autumn in boats, but in winter and spring by a flying bridge, on account of the rapids. The ferry

is at a place called Barmajoossou (Chung too, or middle ferry), and a Chinese officer is here stationed as a guard, as well as a collector of duties. In this solitude is the cradle of the Tibetan race, where their ancestors lived, formed the nucleus of their empire, and thence subjected the country N. and W. It is, however, remarkable that the first king was descended from a foreign race, Gneathree-zengo, the son of Makkeaba, the queen of Hindostan. He was first exposed as an infant, then taken under the protection of herdsmen, and subsequently raised to be their chief and leader. They seem to have led a roving life, and, if the history of China speaks true, gloried in making inroads upon their neighbours.

The road now turns N.W., and the first remarkable place through which it leads is Mukeandsong. From hence the real difficulties of the journey commence, and the traveller has not merely to contend with the elements and the evils of nature, but with robbers. The Chinese government has most laudably exerted itself to control these freebooters, who nevertheless plunder whole caravans. The largest army in those narrow defiles can scarcely prevent being surprised. On the Tho-langkung mountains the air is so rarefied that travellers complain of giddiness, and the blood often issues through the pores of the body. Many die in consequence suddenly, while others are unable to move, and are left to their fate by their more fortunate companions.

The next large place on the route is Léthang, which contains about 2000 inhabitants, mostly Tibetans, under the immediate government of a Lama. This is one of the principal passes, and is therefore strongly garrisoned.

Farther on there are still a few houses, as for instance at Ngewa-mang-sang, and other places; but the whole region becomes gradually more desolate; no living creature, not even an eagle, is to be seen, and the frost maintains, in deathlike silence, its undisputed empire. No provisions are procurable at the intermediate stations; and those who do not rapidly pass on are sure to be buried under ice and snow. The travellers sleep under felt tents, which form but an insufficient protection against the cold. The least noise detaches large masses of snow, and the travellers proceed therefore with the utmost silence.

Having crossed the Charlai mountains, the traveller emerges into a more fertile country. Trees and verdure and living beings greet his eye; and the soil is cultivated in some spots.

The road leading S.W. finally brings the traveller to Bathong (Pa in Chinese), a considerable settlement to the E. of the Kincha. This town lies in a very extensive valley, forming a total contrast to the regions hitherto traversed.

The Chinese government has during more than a century been in possession of this place, and ruled the surrounding country by native officers, acting under the direction of a mandarin. The dominion of this functionary is firmly established, as he has in employ a number of the Lamas. These become, therefore, the strongest advocates of Chinese rule, and inculcate upon the inhabitants complete submission.

Following along the rocky banks of the Kin-sha, the path leads to the ferry, which forms a very difficult transit. After having traversed the lofty Nin-tsing mountain the traveller arrives in the territory of the Dalai-Lama. The first place in this new country is Nantun, where a fair is annually held, to promote the commerce between China and Tibet.

Instead of passing through the country of the aboriginal tribes, the road now turns N., until reaching Tsiampo Kham (the Chang-too of the Chinese). This is situated on an arm of the Lant-seang, in a miserable country under the government of one of the Ku-tuchtoos, who has a host of Gylongs under his sway. There are here many temples, and one dedicated to the Emperor of China. The Northern part, Laton, consists of extensive pasturages, and several tribes of Mongols make this territory their constant abode.

The S., which borders on Birmah and Yunnan, is very little known. A small state, Amboa, consisting of fourteen cantons, is here found. The inhabitants exhibit excellent specimens of Tibetan civilisation, are as priest-ridden as their brethren, study the laws of Budhuism with the utmost attention, and appear to possess good natural talents. Several of the most distinguished Lamas were born in this country, and some have even been raised to the throne of L'hassa. Kahung, another small district in the neighbourhood, is inhabited by a very industrious agricultural race. S.W. dwell the wild H'lokba tribes, a race of the most determined savages, against whom all efforts of civilization have availed nothing. They live in their mountain fastnesses, as far as Assam, and disdain every foreign yoke.

Wheat, peas, rhubarb, and a few vegetables, are grown in Sefan. Fruit-trees and even vines, thrive in sheltered situations, but timber trees are seldom found. The horses are good, and the country exports excellent mules. The yak is also found in great perfection, and the sheep are numerous, and remarkable for their enormous tails. The camel is seen in the N. The mountains are rich in metallic treasures, and some iron, copper, silver, and gold are obtained from the mines.

*Sefan* (or *Western Foreigner*) is the name under which the country is known. Two distinct races may be discovered among the inhabitants. The one, evidently of Tibetan origin, maintains the language and customs of the kindred tribes, lives in fixed

abodes, and builds towns. This is the least numerous, and occupies the southern and central parts. More spread is the second race, not differing from the hordes of Kokonor, who always travel about in search of pasture, live in felt tents, and are in this respect Tatars in the fullest sense of the word. They live on meat, which they frequently eat raw, and dress in sheep skins, or a kind of woollen manufactured by their wives. Indigenous hemp furnishes them likewise with materials for making a kind of coarse but durable texture. The greatest art of the men consists in forging arms of the best tempered steel and framing graceful helmets. The smallpox sweeps away annually thousands from among them, and a person attacked is forthwith separated from all human society. In L'hassa there is a hospital for patients of this description, but the remedies applied prove often worse than the disease, and few survive them.

The Chinese distinguish the Sefanese into Hwang (yellow) and Hih (black), from the colour of their tents. The latter are by far the most numerous and powerful. Though they have no fixed dwellings, the pasture grounds of the nomades are carefully marked off, to prevent quarrels among the various tribes. Over each a nominal chief holds rule, who, in case of encroachment, has the right of complaining to the governors of Szechuen and Shense. The principal districts (Toosze), commencing in the N., according to the Chinese nomenclature, are Mung-kō-keē, Lin-tswin, Chun-ko-ching, Kō-urh-sze, Kū-urh-chō-woo, Kē-urh-kan-min-ma-shoo, Kō-urh-kung-chē, Kō-urh-pih-le, Shang-chentuy, Ha-chentuy, Hwa-sūh-maouya, La-kwān, Yu-ming-ching, with more than one hundred others, dispersed in the valleys in part of the country.

Tibet was long known to the Western world under the name of *Tangout*. The indefatigable Marco Polo was the first who gave some credible account of these unknown regions. Next to him the celebrated Andrada, at the commencement of the seventeenth century, visited Tibet from India. On this occasion he discovered the sources of the Ganges (Ganga?). The Capuchin mission at L'hassa and other places existed until the middle of the last century. As many of the rites practised by the Romish missionaries resembled those of Shamanism, the missionaries were at first looked upon as Lamas of the W. The missionaries possessed chapels and monasteries in several parts, and also in Nepaul. Since their disappearance the connexion with Russia has in some measure been opened; but nothing has yet been published on this subject to throw light upon its nature. Meyendorff, the enterprising traveller, traversed the land in the pay of his government. Shröder, a German Protestant missionary, sent from Calcutta, compiled a dictionary. More distinguished in

this field was the Hungarian, Csoma de Kosroes, who lived many years in the country. In useful researches no one exceeded Moorcroft. Since the establishment of the sanitary stations near the frontiers many tours have been undertaken by British officers, and some have returned with valuable information, principally relating to Lahdak. Mention might also be made of Turner's embassy to Chashe-lo-umboo and Abdul Russol's account of Tibet. The Chinese also have published statistical accounts and vocabularies of the language.

'Georgii Alphabetum Tibetanum' is an extraordinary work. The concerns of the mission are best described by M. Herrera's "Representacion sobre el estado actual de la mission de Thibet." Desideri's notes may be read with advantage. Du Halde's work on China, as well as Klaproth's Remarks and Hamilton's 'East India Gazetteer,' contain important remarks. The Tsanang-ssetsen, or Mongolian annals, throw some light upon the history, and the Chinese Repository has some very good articles on the country. The Chinese map recently published appears to be the best, as, since the survey executed at the beginning of the last century by Kanghe, very essential additions have been made; and in the 'Tat-sing hwayteen' some statistical accounts of the country are found.

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XV.—*Notes on the Physical Geography of Palestine*.—Extracted from the Letters of Colonel Von WILDENBRUCH, late Prussian Consul-General in Syria, addressed to A. Petermann, Esq., Hon. Mem. of the Geogr. Society of Berlin, &c.

[Read June 25, 1849.]

It is well known that part of the Dead Sea can be seen from the Mount of Olives; and I confess that the appearance scarcely justifies our assuming so great a depression as it really proves to be. It is only when you gradually descend from Bethania, and more especially from Jericho, that you are aware of a continued, though scarcely perceptible, descent. You here advance in a perfect but greatly inclined plane. The reverse of this takes place with respect to the Lake of Tiberias. From the top of Mount Tabor you see both the Bay of Acre and the Lake of Tiberias (the northern extremity): you also can trace the course of the Jordan to the S. of the lake, not the river itself; but the deep channel through which it flows is strongly marked on the plain.

The plain at the foot of Mount Tabor, extending towards the Lake of Tiberias and the battle-field, is apparently but little elevated above the level of the sea. In riding from Mount Tabor through Khan-el-Tudjar towards Tabarieh, a deep valley